THE UNIVERSALITY OF THE MASTER MIND

FUNDAMENTALS OF PRACTICAL PSYCHOLOGY

DAVID V. BUSH

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THE UNIVERSALITY OF THE MASTER MIND

By

DAVID V. BUSH D. D.

Author

Fundamentals of Practical Psychology
Psychology of Success
Applied Psychology and Scientific Living
Practical Psychology and Sex Life
Psychology of Sex—How to Make Love and Marry

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225 North Michigan Blvd.
Chicago, Illinois

Printed by THE HURON PRESS, Inc. 219 W. Huron St. Chicago

Applied Psychology and Scientific Living

SUCCESS — to obtain the thing which one wishes most—is the great desire of everyone's life. It may be position, money, love, influence, companionship or friends—there is one thing which stands as the supreme goal towards which you strive.

There are powers within you which will help you win this goal. There are talents and abilities that will make you a success. There are laws of life that will guide you to victory.

Those laws of life are clear and simple if you will but learn them. These sleeping powers will rise to your aid if you but know the means to rouse them. You, too, can be a success if you will follow the teachings which have been laid down for you in David V. Bush's "Applied Psychology and Scientific Living."

It is written simply and forcefully—anyone can understand it. The laws and rules that banish fear and poverty and summon happiness and success are all explained with exhaustive thoroughness.

It is the book to which thousands point as the key to their success.

It is the book that can lead you from the rut and set you on the highway to your goal.

It teaches the Law of Abundance, the cure of Poverty, and how to double your efficiency. It discusses the power of visualization and how to make your dreams come true. It shows how you can overcome failure and environment and take your rightful place in life.

The rules for eliminating Fear are clearly brought out. Love and the means of holding it are discussed. You are told how to develop personality and become beautiful. The Subconscious Mind and its many functions are exhaustively treated.

You are told how you may put the Laws of Suggestion and Vibration to work for your own success, and how by the Chemistry of Emotion you can turn the negative thoughts of your mind to energy that will help you achieve your desires and obtain health.

DAVID V. BUSH
Publisher
225 N. Michigan Blvd.
Chicago, Illinois

PRICE—In Cloth **$3.50**

Table of Contents

	Page
First Proclamation of the Fatherhood of God	7
First Proclamation of a Universal Religion	8
War Prosecuted by "Gods"	9
The God of Jesus	10
Humanity's Common Lodestar	10
Christ the Universal Man	12
The Unity of Man	14
Universality of Christ	14
With Christ, No Race Problem	16
Christ Touches Life at Every Angle	17
Christ and Children	18
Christ and Women	19
Christ in All Walks of Life	20
His Adaptability to All Life	21
Jesus and All Classes of Men	22
Christ Different to All Men	25
My Christ is Not Your Christ	27
Why the Jews Are "Lost"	28
Jews Are Not Lost	30
Are the Jews the "Chosen of the Lord"?	31
Many Other Peoples Have Boasted of Their Superiority	33
Why the Jew Does Not Accept the Christians' Christ	35
Christendom Expecting a Post War Revival	37
Mental Science Movement is a Child of the Church	38
Psychology Does Not Know Itself	38
Fourfold Benefits of Religion	37
Religion the Most Important	40
Psychology Must Be Religious	42
Influence of the Church	42
Religious Psychology	43
Boomerang of Selfishness	44
Share Your Knowledge With Others	45
We Keep What We Have Only by Giving it Away	47
Why the Christian Religion Has Spread	47
Psychology Belongs in the Church	48
Co-Operation Among Christian Churches	49
Lack of Co-Operation Among Mental Science Movements	50

TABLE OF CONTENTS

	Page
Trying to Corner "Truth"	52
Co-Operation Needed In All	53
Helping Others Helps Ourselves	54
Each Will Get Its Natural Increase	55
How Others Co-Operate	56
Can You Believe It?	58
Man Differs from Man in His Idea of Christ	60
Your Conception Is the Right Conception for You	61
Jesus Universal	62
By Their Fruits	63
Each One Find God According to His Light	64
No Limitation to the Interpretation of God	64
Each One Find Christ According to His Light	65
Christ for All	66
Unity of the Race in Christ	67
Christ or Chaos	68
Will America Watch Christianity Die?	69
The Signs of the Time	72
The Enemy's Prayer	80

Preface

It has been my custom, for twenty years or more, to get all the possible available information about any subject on which I was to speak or write. I followed this custom in gathering material about the greatest of all characters that the world has ever known, Jesus of Nazareth.

I read literally hundreds of books, periodicals and magazines, and, while reading, extracted clippings. Some of these clippings and quotations I have used verbatim in this book.

I might say that it is almost impossible to give credit to all the authors who have helped me in compiling the "Universality of the Master Mind." Of course, it represents primarily my own trend of thought, my own plans, my own points of view, and my own ideas, but in addition thereto I cherish a wealth of appreciation toward Canon Farrar, George R. Wendling, Charles H. Parkhurst and Newell Dwight Hillis.

My one ambition is that all men will have so great a vision of the universal brotherhood, of the Kingdom of God on earth as it is in heaven, that we shall have heaven here, and not have to die to find it.

This changed condition can come about only through the medium of some great lodestar of humanity, gifted with the power to attract all men unto Him. I believe that

the world has never known any individual who possessed in equal measure, the power thus to attract all men from north, south, east and west, into one common bond of love and brotherhood, as did Jesus of Nazareth. He is the logical Leader for the Fatherhood of God and the Brotherhood of man.

When He is rightly understood He becomes all and in all to the Jew as well as to the Gentile, to the bond and free, to the Christian and non-Christian, to the Occidental as well as to the Oriental, to the cultured and the unlearned, to the rich and the poor. In short, when Jesus is stripped of theological trappings He literally becomes all and in all to all peoples in all climes, countries and conditions.

If I can be of any service in helping mankind to know that we are all brothers, and that we have one who can lead all people into the kingdom of God on Earth, then I shall be glad that my research, study and lecturing have not been in vain.

THE AUTHOR.

The Universality of the Master Mind

By David V. Bush, D. D.

First Proclamation of the Fatherhood of God

With the coming of Jesus, man heard for the first time that all races were children of the great heavenly Father; that the world lay in the sunshine of His eternal love, and that all alike were invited to seek His face.

Of all the teachers, philosophers, sages and religionists of the world not one has ever conceived the unification of common humanity in the same sublimity as Jesus Christ of Nazareth.

Until the Spirit of Christ came to show that there is neither bond nor free, Barbarian nor Scythian, Jew nor Gentile, the nations of the earth hated one another with the consuming fury of the snarling beasts of the jungle.

The ancients had mysteries and secret doctrines, but the door of Christianity was open to the very meanest of its offspring; the heathen adored local divinities and made gods of the professions and the upper classes, but He whom Christians worshipped was the Saviour of the world.

Paul says in Colossians 3: verses 10 and 11: "Lie not one to another! See that Ye have put off the old man with his deeds and have put on the new man which is renewed in knowledge after the image of Him who created him; where there is neither Greek nor Jew, Circumcision nor Uncir-

cumcision, Barbarian, Scythian, bond nor free; but Christ is All and in All."

It was the first proclamation of a universal religion, and, as such, an event unique in the history of mankind. When Jesus pronounced in His model prayer "Our Father"—which prayer is man's great love symphony beating in harmony with the heart throbs of God—He gave to mankind the panacea for all social ills, national troubles and international difficulties.

First Proclamation of a Universal Religion

Jesus was the first teacher, sage, philosopher, or religionist who ever had dreamed of a universal religion. He was the first who ever dared to intimate that all the sons of men are from the same divine source.

All other teachers and all other philosophers, sages and religionists who gave vent to any religion had always injected into their teachings, the idea that their religion was for their nation or their clan, their nationality, or their people. Their religion reflected the idea of exclusiveness.

Before Jesus came all others who had taught religion, proclaimed their religion for their respective clan or nation, thus putting up the barriers of separation and throwing down the gauntlet and challenge of, "I am better than thou," which throughout the ages has been taken up by other nations and clans and religionists, until this old world has been blood soaked for centuries by wars and rumors of wars, brought on by bigoted religious teachings.

This separation in religion had brought nothing but sorrow, pain, grief, disaster and war into the

world. And yet no one had ever caught the vision that there is but one God who rules over all.

They had gods for themselves, gods for their nation, their race, and their clan, but the idea that there was one God who was over all, had never yet entered their minds.

When Jesus gave His pronouncement of "Our Father", He not only marked a new milestone in the religious evolution of man, but He also brought in the first and only thought that has ever been given to the race, that God is a Father

What if my brother does not agree with me? He is still my brother. Let's listen with open minds, take what meat he has for us and wish him God-speed in his message to others.

The age of crucifying people because they do not agree with us is past. We should let the other man have a channel through which to express his opinion.

We used to burn people at the stake if they did not agree with us. Let us listen, whether we agree in every particular or not.

with Infinite Love and tenderness—not a monster who is a war God, or a superstitious spirit as most peoples believe.

War Prosecuted by "Gods"

The cave man went out to fight his brother trusting in his little individual god. As man evolved and our cave progenitors gathered together in tribes, each tribe had its god who inspired it to go out and fight neighboring tribes, and during the tribal warfare each tribe cried unto its own god to give it victory over the enemy. Their gods were war gods. Tribes grew into clans, clans into nations, yet these clans and na-

tions for centuries and centuries had but one paramount occupation and that was war. Each clan and each nation went to war trusting in the strong arm of their respective war gods to make them bigger murderers, greater manslaughterers and baby killers than their opponents, so each clan and each nation prayed to their respective gods to make them more bestial in their warfare than the others, and when the victory was over they gave their oblation to their gods of war.* But Jesus gave us a conception of God, who was not a monster, not a war god, and instead of diverse and many gods He put but one; He superceded the multitudinous gods with the One God, Infinite, loving and kind. This God He called "Father".

The God of Jesus

The God of Jesus was not an exaggerated man as the Greeks and the other superstitious people believed their gods to be, the God of Jesus was not a supernatural being who brought pestilence and disfavor and sorrow into the lives of men. Jesus gave us a new conception of Deity, not of a god for each people, each tribe or each clan or each nation, but of one God who made all the peoples of the earth, not as ruler over one or more clans, but as a loving father watched tenderly over all.

When this belief sinks into the consciousness of the human race, there can be no war, no strife, and no contention, because that means brother fighting brother. We are literally the sons of God, all from the same blood, all of the same spirit as God Himself. We are brothers in the God-Spirit.

*See The Enemy's Prayer, page 80.

To have contention among ourselves is to have contention between ourselves and God; to fight ourselves is to fight God, to have denominational differences between one man and another is to put up a barrier between man and God. This can never be when Jesus' teachings are properly understood and taught.

In all the ages, the only one who dared to usher in the fatherhood of God and the brotherhood of man, the only one who ever proclaimed the one God, a Father ruling in the hearts of all the human beings, was Jesus. It is this spirit which must animate not only our generation, but the generations yet unborn if the Kingdom of God is to come on earth as it is in Heaven. There must be a teacher big enough, and broad enough, one human magnet strong enough to attract all men unto him. The great Nazarene has said himself, "If I be lifted up, I will draw all men unto me". Verily He was right.

He will draw all men to Him, enfolding them in the sheltering arms of an everlasting Father, and in that day, fast approaching, men will know that there is one God, that men are brothers, that all are of the same spirit, and that it is suicide for any man to have a contention in his household, which is his own spirit, which is God Himself.

Humanity's Common Lodestar

"In humanity is a centrifugal force which appeals to us as being mightier than its centripetal force. Men drift apart like scattering armies. Something must be invented to cement the many into one, to make them cohesive. People gather into cliques, like a group of college boys or girls. Some force must be applied which

will hold all men together. I affirm that this power is discovered; its name is Christ. He is the cohesive agent in the moral universe, and is more powerful than all other forces combined."

Christ the Universal Man

There have been some five or six great ministers in the Christian church who have helped blaze the trail to bring in the new day of fellowship and co-operation, to weave a new thread into the mental fabric of the sons of men in this generation. One of these men is Newell Dwight Hillis. This is what Hillis says: "Consider that He is the one universal man. If He was an ideal Jew, He was also our one true cosmopolitan. In Him all the peculiar Jewish characteristics had fullest expression and ideal embodiment. Therefore, the people tried to take Him by force and make Him king. The Jew is a unique type, and is everywhere recognized. Yet when Christ's character was held up before the polished Grecian people, they forgot their hatred of the Jew in their admiration of Him who seemed the ideal Greek. Similarly the warlike Roman and the liberty-loving Teuton each saw in Christ their own national type, their ideal citizen. The sun above cannot be parceled out. Nobody's star, but everybody's; nobody's air, but everybody's; nobody's sky, but everybody's and one greater possession was universal—the man Christ, who grouped in Himself the qualities of all races. Stranger still His reconciliation of the ideal qualities of manhood and womanhood. We need not analyze these qualities. Enough that sex is dyed in the wool; that God's colors do not wash out.

With manhood we associate strength, endurance, courage and moral energy; while to woman we ascribe purity, beauty, delicacy of thought, fidelity and self-sacrifice. The difficulty of combining these qualities in one character is seen in the reproachful phrase, 'a womanish man,' or 'a mannish woman.' Yet in Him the two hemispheres are fully orbed. He is the ideal for every man of oak and rock. He is also the ideal for every woman representing vine and flower."

The dawn of brotherhood is creeping over the hilltops of the centuries, but only by mental emancipation can the noon hour of brotherhood arise and the blazing sun of enlightenment bless all people of the earth. Mental emancipation comes only by freedom of speech, press and pulpit. I believe in freedom of expression in every particular. I may not agree with everything I hear, but I do believe in freedom.

The French people, it is said, never fully comprehend Shakespeare, the Englishman, and Goethe cannot be adequately translated into English; an Italian will tell you that none but Italians know Dante; no foreign tongue can preserve the stately march and musical rhythm of Milton's majestic lines, and even the simple fables of LaFontaine, and the artless love-songs of the Germans lose half their flavor by translation, but every saying of the Galilean goes with all its original beauty and power into every language and dialect spoken among men.

One can see that His utterances are meant for translation into all languages. They are normal to the intuitions of the whole race.

He is the contemporary of all epochs.

The Unity of Man

"Sirs, ye are brethren," was the voice of Christendom to warring kings. It was a magnificent faith. Henceforth the contemptuous exclusiveness of Greece, the cunning, cruel, tortuous policy of Rome, fell absolutely under the ban. Henceforth they were not "natural enemies"; no treating of conquered barbarians like animals or plants; no selfish sacrifice of the ignorant many to the enlightened few. Priests had begun their sacrifices with the cry "Procul este profani," but the true voice of Christianity was "Come unto me." The Philosophers had never dreamed of the Unity of Mankind. After Jesus, His follower Paul, the wandering tent maker, proclaimed amid a thousand perils, the full Universality of the Gospel as it had been first revealed to the Galilean fisherman, Peter, as he slept at noonday on the tanner's roof. To realize this Unity, to effect this Universality, was the great mission of the early Fathers.

Universality of Christ

Indeed Christ is the one universal character. "You cannot think of Christ as an ancient. He was of yesterday, but is likewise of today, and of tomorrow. His spirit is modern. Of many men we say their century produced them. They and their age were adjusted each to the other. Athanasius and Charlemagne, Peter the Hermit and Washington, Barbarossa and Savonarola, belonged to their times as the cedars to Lebanon. But in other ages they might have been misfits.

You cannot conceive them apart from their century. But Jesus is at home in all the centuries. 'The same yesterday, today and forever,' He steps into each era, and seems a legitimate part of it. He is never a foreigner, but always at home."

The shores of time are strewn with the bones of men bleaching under the sun of racial hatred, but what a golden thread of holiness could run through the shuttle of man's experience if All Embracing Love were the weaver.

Jesus was the ideal man because He was the universal man. He was so placed that He came in contact with the representatives of all lands and nationalities. The hope that we are to become a unified race and that final brotherhood shall reign, rests on the mingling of and the commingling with all mankind, and Christ is the only one yet able to unite conglomerated masses of contending humanity into a peaceful whole.

All that this world needs to bring us into a common unity, is to come in touch with other peoples and know that they are of the same family as ourselves, from the same God as ourselves. We must drop our antipathy, our racial hatred, our religious bigotry to come into a universal family with God the Father above all and in all.

We must have leadership to thus be brought together—some universal spirit to reach all men—that one is Christ, Jesus of Nazareth.

We may as well go to Iceland to get warm or Borneo to get cold as to expect that the world can ever become one without some power to draw all men together. That power, force and magnet is Jesus Christ.

A hundred generations of the children of men have saturated the earth with tears of hatred, and pelted the welkin with battle shouts and sobs of pain because no one, until Christ, had come with the message of a God of Love and a Father of all.

With Christ, No Race Problem

There should not be any race problem in Christianity nor in the world, and the Church must see that that which now exists is abolished. The world is not a white man's world, the Church of Jesus Christ is not a white man's Church. As Jesus recognized no race distinctions, so we must recognize none. As He called all men His brothers, so must we. As He received all races on a basis of equal fellowship, so must we, if the world is to be saved. Follow such leadership, and we are saved. But this leadership must not be adulterated by professed followers who generate strifes—not be gangrened by theology and vain contention.

Some school children one Memorial Day passed a Catholic cemetery. When one of the little Protestant girls reached home, she said to her mother, "Was Jesus a Catholic?" "No, my dear." "Was He a Methodist?" "No, my sweet." "Was He a Presbyterian?" "No, Dorothy, He was not." Dorothy was silent for a moment. Her mother wondered what would be the next question. She had exhausted her knowledge of churches, all that there were in the little community. She knew of no other denominations that she had not mentioned. After a little pause, Dorothy looked up into the face of her mother and with an expression of the most exquisite child-like faith said, "Well, if Jesus were to come

here, He would have to go to all the churches, wouldn't He, mamma?"

Since Jesus is not coming back to attend all the churches, all the churches must go to Jesus, not in the old dogmatic, creedal fashion, but with the determination to understand and reach Him with the practical, matter-of-fact common-sense conviction that he is the Son of Man, who comes not to be ministered unto, but to minister; who points the way as no other ever has done, to the Fatherhood of God.

The big question of the hour is not whether we can agree with the other man, but whether we can listen to the other man's viewpoint and not throw mud.

You can find something to appreciate in every man, although you do not agree with every man in every thought.

To let the other man speak his mind in honesty and open-mindedness, means the dawn of a new day of fellowship.

Christ is the lodestar who can polarize men and bring them together on a brotherly basis, who can bring all types of minds into peace and harmony, whether they be Greek or Jew, Barbarian or Scythian, bond or free. Christ is all and in all, wherefore we must drop creed and dogma and denominational feuds, and get back to first principles of love, fellowship and brotherhood.

Christ Touches Life at Every Angle

"In Him there is something as deep as the lowest human needs can reach, as high as our most aspiring thoughts can tower, and as enduring as the flight of time.

"No statesman, no philosopher, no religious leader, no one in all the annals of history except this Man of Galilee touches life at all points, touches it in morality, in art, in literature, in philosophy, in politics, in commerce, and in religion. There is a wonderful note of universality in Him."

Christ and Children

Behold! at the very threshold of life stands the Man of Galilee, softly saying of all childhood, "Suffer them to come unto me."

The one person in all the world who has put the child in a right attitude in the home and among mankind is this same marvelous Galilean.

When Jesus came, and prior to His coming, children had been considered merely as slaves to their parents. They had no play days. They had no love bestowed on them by fond parents as they now have, and when He said, "Suffer the little children to come unto me," again He broke with custom and made another epoch in human history.

The highest intellectual development among the ancients, of which we have any record, was that of the Grecians. Even in the palmy days of Grecian intellectualism, children were not considered worthy of love as it is bestowed upon them in this day of ours.

Every child belonged to its parents, but first to the State, and if a child was deformed, or looked as though it would not become a perfect Grecian, then it was abandoned on the roadside, under a bush or by a tree, so that wild animals could devour it.

That is what the intellectualism of cultured Greece considered the acme of child love development.

The Romans with all their pride and haughtiness,—in the days when the greatest thing was to be a Roman, when the Romans were considered "The noblest of them all"—would take their children (if dissatisfied with their looks) to the precipice overlooking the River Tiber, and without any compunction of conscience, fling them to their death upon the rocks below.

That is what great, haughty Rome thought of children before Jesus came and said "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

It was Jesus who made it possible for the mothers and fathers of today to lavish God-given parental love upon their offspring.

Without this wonderful, marvelous Galilean the children today in our Christian world would be little better off than the children of China, where they take baby girls and throw them on the ash heap to die of starvation, or to be eaten by dogs. It was Jesus who not only lifted the child to its rightful place, but woman also.

Christ and Women

From the early days of Adam down until the time of Jesus, girl babies, as in many foreign countries at the present time, were not considered worthy of birth registration. You could find out how many sons the family had, but not how many daughters. They were not worth recording. All through the ages woman has been the chattel of her lordship, the "lord of creation,"—MAN. She has been his servant, his plaything. Not until Jesus came and lifted woman to her rightful place

had she ever seen the light of day for her own salvation.

Now woman is beginning to come into her own. She is having the same privileges and advantages as man, but the origin of this dates back two thousand years when the great Galilean brought into the life of woman a new conception of her rightful position.

All that woman has or hopes to be she owes to this wonderful Galilean. When woman considers that she has been lifted from serfdom,—has ceased to be the human plaything, and chattel of man—to the great position she has reached, and that it is all due to the Nazarene, it seems to me that there would not be one woman in all the world, who, knowing her indebtedness to Jesus, would not in turn give due respect and reverent support to the Christ of Nazareth. Woman's triumphant march into her own during the last seventy-five years, is the outcome of the seed, the leaven sown by Jesus Christ, two thousand years ago.

Christ in All Walks of Life

At weddings, at feasts, and at funerals He is a welcome guest. Out in the swifter currents of human activities strong men lean on Him, weak ones cling to Him. Men of wealth, power, and position find Him congenial; the prisoner, the poverty-stricken, and the heavy laden, lay their burdens at His feet. To the philosopher He is a guide; to the way-faring man He is a support. To the Magdalens of the world He is the only brother they have who gently whispers to them, "Go and sin no more," and to the consecrated ones among the daughters of men He is the lodestar of their noblest affections. To the painter

seeking immortality for his canvas He gives a theme, and for the sons of toil His own history throws an everlasting halo around the workshop. Poetry, art, and literature rise to their highest achievements in His name; in His name music gives to the very utmost its uplifting power, and in that same wonderful name architecture rears its loftiest and noblest structures.

His Adaptability to All Life

We cannot escape Him.
He meets us at every turn.

"We may deny Him, and failing to recognize His pre-eminence we may classify Him with the founders of other religions, but His adaptability to life in all its movements, in all lands, among all races, and in all ages, renders our denial futile. Millions of men have assailed Him, millions are indifferent to Him, still He will not down. Shut the door in His face, yet He stands there and gently knocks. No power on earth can set Him aside as a factor in life. He cannot be eliminated. His name has been used to shield countless crimes, countless hypocrisies, countless ambitions, still He does not fall. Cruel wars have prospered in His name, the horrors of religious persecution, the intolerance of sectarianism, the absurdities of the creed builders, still He will not down. Ecclesiasticism grows weaker. He grows stronger. Dogmas pass away, He abides. Churches grow corrupt, but the effulgence of His glory is not dimmed. At this very day here in the twentieth century since His birth, more men and women gather about Him to touch the hem of His garment than in any age since He walked the shores of Galilee; more men and women love Him, love Him with an absorbing and passionate devotion. A

host of souls all over the world have faced death with a gentle smile and gone cheerfully into the Unknown, soothed by His surpassing love, and sustained in the sublime transition by His strange power."

The life of Jesus Christ is cutting spiritual Panama Canals among the nations of the earth. Jesus is the one and the only one who can reach and weld mankind into one wholesome whole. He is the one and only Universal human being.

For four thousand years, men who claimed to be leaders and scientists have disagreed with their colleagues so that the next generation should believe that which was disapproved by the century before. Verily, we are going through the same process today with many an advanced thinker. Let's change our tactics, and instead of crying, "Away with Him," listen respectfully and wish him God-speed, although he may differ from us.

Athens had her slaves, Sparta her Helots, Rome her proletariat, Hindustan her Pariahs, but to Christ all men were brothers, and in His language alone, the greatest Queen is but "this woman," and the lordliest Emperor "this man," for to Jesus all are brothers.

And Jesus was no traveler. He was the child of geographical limitations. Yet when He speaks, every race claims Him. Each zone cries, "He is ours!" He speaks as from the center of the world, is equally distant from all and equally near to all. Localism leaves no dust on His cloak to tell His province or country.

Jesus and All Classes of Men

Not only does the Universality of Jesus appeal to all nations and all races, but He also appeals

to all types of intellect. He is a marvel to the most highly educated person and He is also a wonder to the ignorant. His lofty intellectuality appeals to the brainiest of men and His wonderful simplicity attracts and holds the most common of the sons of toil.

Among English authors there is none who compare with Shakespeare. We have our Shakespearian Clubs, we have our Browning Societies, we have our various study organizations, where mental improvement students gather from time to time, to make a close study with their commentaries, their concordances and their dictionaries the better to understand the great intellectual giants of the race. But these "giants" can appeal only to the people who have had intellectual culture and advantage, or mental development. Jesus Christ's teachings and His life appeal not only to the same group of Shakespearian students and intellectual satellites, but also exert a grip upon the common man who has never been through the eighth grade, or even the second. Indeed, this wonder of Galilee is all and in all to all people.

You may take your Shakespearian classics with you into the heart of Africa, and they may rot there after you have gone, and no one remember the books which you brought. You may take the simple gospel of Jesus into the same benighted country, when, lo and behold, a hundred years after you have been dead there will be thousands following the precepts and the examples of Jesus Christ. Where one has left the message of Shakespeare to die, another leaves the message of Jesus to live and increase. Indeed Jesus is all and in all to all people. He is all and in all to the Jew, the Barbarian, the Greek and the Scythian, the Gentile, the free and the slave, the

cultured and the refined, the ignorant and the unlearned.

The master of a thousand slaves in his manor on the hill has taken Jesus as his companion, as his intellectual and spiritual guide. The bond slaves of the same landlord in their cabins by the wayside think of the same Jesus, understand His life, get comfort and peace from His precepts and His example. No other individual in the history of mankind has ever had such universality of appeal to mankind in spirit, intellectuality, in business, commerce, economics and politics as Jesus of Nazareth. He is the one universal man of the race.

Although it takes a few particularly constituted intellectual people to follow through the great writings and essays of Plato, Socrates, Pythagoras, Epictetus, Bacon and Emerson, everybody can sit at the feet of the Great Master and find life, and find it more abundantly.

In reading the narrative of Christ's early dealing with the people among whom He moved, you have probably remarked what a variety of notes He struck in order to blend with the music that was in each ear. The sick believed in Him, because He healed them; the blind, because He gave them sight; the hungry, because He procured for them bread; the thirsty, because He made for them wine; the discouraged, because He brought to them a new hope; the wicked, because He forgave them. He conducted men to God, through a multitude of avenues, with a separate entrance for each particular one to go through—like a mirror that answers for every face, like an organ than sufficeth for every tune.

Christ Different to All Men

"And men have still their own special Christ. He is as various as the men are various that believe in Him. We believe in the same Christ, and yet we have not the same belief in Christ; like two men standing on the opposite side of a hill, who have a view of the same hill, but not the same view of the hill. We are in that respect like different kinds of flowers growing out in the sunshine; one flower, when it is touched by white light, will extract from the white light one particular tint, another flower will extract another particular tint from the same white light. So while we all, in a way believe in Christ, we each believe in our own way, and He is not the same to any two of us. If the question were to be passed around, 'What think ye of Christ,' no two, except as they answered in the words of another, would return the same answer. No one statement is quite valid for two people; just as you know that no one rainbow is quite good for two eyes; each eye has its own rainbow. Each man's own study of the Gospel, each man's own personal experience, extracts from the white light of revelation his own tint. So far as there is sincerity in the matter, there will be a great deal of individuality in the matter.

"This leads you to say that Christ, as you apprehend Him, not as I apprehend Him, not as your neighbor apprehends Him, is your Christ—is your open door. You probably have some ideas about Him that are quite definite. Then behind those ideas are others that stretch back into the dim distance following a long line of perspective. But there is some one conception of Him (perhaps more than one) which you have, that is sufficiently definite for you to think it out for yourself. You might even be able to tell it aloud. Possibly you

could make a written statement of it that would look clear and read intelligibly. The particular thought you may have of Him may be that He is the Son of God; or that He is the Son of man; or that He is the teacher of a new system of morality; or that He is the personification of the spirit of self-sacrifice; or that he is a Fountain of comfort or a well spring of strength. He

We pass this way but once, but we change our minds many times in our journey. What I do not believe today, I may accept tomorrow, therefore, I will not hurl stones at my brother who differs from me now. I may agree with him ere the hour hand next points to twelve o'clock on the dial of time.

If to forgive is to be divine, to disagree and yet love is godly.

The big mind does not say, "I know all." The big mind is open to conviction, although he does not agree today.

means to you probably some one thing in a peculiar way. There is some one point at which He touches you; some one point where His meaning as a person is specially gathered. What this point may be will depend a good deal upon the way in which you have been educated—considerably upon your own temperament and condition. If we are in any particular distress, Christ will be to us the Being who can relieve that distress; just as to the blind people in Galilee He meant, first of all the restorer of sight; just as He means to the poor inebriates in our Missions the Power who saves a man from his appetites. We dress Him in a garb woven out of our necessities. Human necessities are the cleft into which the wedge of the Gospel strikes.

My Christ is Not Your Christ

"But whether due to differences in the way in which we have been taught, or to differences in the way we are conditioned, there is this difference in the aspect which Christ bears to us, and that is the main point we have to do with here. My Christ is not exactly your Christ. Doubtless as we come to know Him better, and to enter more deeply into the intimacies of His character and spirit, our conceptions of Him will have more and more in common, and we shall draw nearer and nearer to each other in our views and experience of Him. The case is comparable to that of vessels running from different ports on this side of the Atlantic. One vessel sails from Boston, another from New York, and others from different points along the coast as far as Savannah. Their routes may lie great distances apart at the time of leaving port and continue so for 1,500 or 2,000 miles after they get out to sea; but as they approach Liverpool their lines of travel converge, until by the time they pass Holyhead, they are all holding substantially the same course, and you could not judge from their bearings but that they all hailed from Boston, or all hailed from Savannah, or even from Maracaibo or Rio. There is no point on the coast from which a vessel cannot easily reach the highway of trans-atlantic travel, provided that she heaves anchor and keeps her nose oceanwards. So, when we get into the heart of the heavenly city we may be very closely neighbored in our views and experiences, and none the less so from having first entered the city through gates that lie toward different points of the compass or at opposite angles of the celestial metropolis."

Jesus is the one Universal man of the ages.

The leaders of Christendom are beginning to strip away from Him the veiled mysteries which have surrounded His personality throughout the centuries because of the superstition which was in the heart of primitive man and which has come down to us in the 20th century. Now the orthodox can accept Him as a great teacher and leader. Orthodoxy can unite.

Why the Jews Are "Lost"

It has been my custom for more than twenty-five years—whenever I have the opportunity—to go to church on Sunday or at any time during the week when there are religious services.

In 1915 I went into a church of one of the largest denominations in Protestantism. I heard at this time, a minister who was fresh from the class room of orthodoxy, explaining to his Christian congregation why Jesus was crucified to save the Christians.

This young minister just entering upon his pastorial career as a servant of his Lord very pronouncedly and very "wisely" explained to his hearers why the Jewish race was lost.

With the sanctimonious expression of the typical orthodox preacher he expounded the scripture as he understood it, and I suppose, as he had been taught. He said that all the Jews since the day of Jesus Christ were damned and were in hell, writhing in pain and agony and would be there until the end of time.

What do you suppose was his explanation? Why, he said that the Jews, as well as the rest of the children of Adam had gone astray, because

of "original sin." They had got away from the love of the Father. They were all prodigals. Lost, every man, lost and damned forever.

Following his dissertation he said that all men were lost! Yes, lost!! ALL LOST!! Something had to be done if a few of them were to be saved, and it pleased God Almighty to cast aside—to damn—the Jewish race in order to save the remainder. Condemned to Hell, that the rest of the world who had become Christian and who had accepted Jesus Christ in the ordinary way of orthodoxy, preached by his denomination, might be saved! Think of it, my dear reader.

The all-loving, wise Creator, whom Jesus pointed out as the Father of all was so displeased with His creation that He would put millions of one race of people to eternal damnation, in order to save a few thousand human beings called Christians!

The absurdity of such teaching as this becomes augmented when we understand that, as compared with the Jews who have lived since the days of Jesus, and who will live throughout eternity, this little denomination, although it is one of the largest denominations in Christendom, is but a bagatelle. The percentage of people "saved" by the rejection of the Jewish race is so small as to be only a drop in the bucket compared with the mighty ocean.

None but a mind depraved could conceive of a God who would damn a race of millions of people in order to save a few thousand Christians.

My good reader, can you imagine any person possessing the slightest intelligence who could, on second thought, accept such an inter-

pretation of the teachings of Jesus or the love of God?

Jews Are Not Lost

The truth is that the Jewish race is neither a chosen race nor a lost race.

The Jews are the same as other people. They are the same flesh and blood. The Bible tells us that from one blood God made all nations

The big mind will listen to the other man's theory, philosophy or religion without hurling an anathema "away with him" or "crucify him."

I may not agree with my neighbor, but my neighbor is made of the same flesh and bone as myself. He also is a pilgrim upon the journey of life. He also has his problems to solve. Merely because I do not agree with him, I shall not make his way harder by strewing his path with thorns and briars. I shall love him in spite of our differences.

of the world. Indeed, we are all sons of the living God, coming from the same source and all receiving the same benefits when the laws of life are understood.

It must be then that Jesus is the same to the Jew as the Gentile, when He is properly understood. It is a misconception for people to conceive that their race is the chosen people. The Jews are not to be blamed for believing this. In fact they are more to be commended for their wisdom in having kept their race together as no other race has ever done with the single exception of the Chinese. The Jews, just as other people of the world, are the product of evolution. The fact that they have clung together throughout the centuries, though persecution

after persecution has been heaped upon them, is evidence of their wisdom. They have had a great deal of added persecution because of their adherence to the belief that they are the chosen people, but the Jews are not to be condemned because of this.

Are the Jews the "Chosen of the Lord"?

Any one who understands the history of the world and the rise and fall of nations, beginning with ancient Egypt and coming down through all the old civilizations of antiquity, Babylonia, Assyria, Chaldea, Parthea, Greece and Rome, is cognizant of the fact that all these great peoples have proclaimed themselves the greatest nations of all—the chosen people of their gods.

When we come to read the history of peoples who have gone, we have to read with a great big pinch of salt much of what they have said about themselves. Not only have the other nations considered that each in itself was the chosen nation to be predominant over the peoples of their day and age, but the Kings and the Emperors, the Rulers and vested Powers, employed historians to write not only their history, and that of the rulers thereof, but also the history of contemporary nations. But, mark you, these Kings employed historians to write history extolling the kings who employed them, putting the crown of laudation with all the settings of imagination into their coronation rather than that of their contemporaries. Any historian who was unwise enough not to exaggerate the virtues, the wonders, the marvels, and the miraculous powers of the kings who employed them did not keep his job very long. He was an historian who soon was no historian. His head was cut off,

or he was banished or punished in some other manner.

When the Jews proclaimed themselves to be the chosen of the Lord they were doing the same thing that other nations had done thousands of years before them. The same as other nations have done since. The wonders and the marvels of the Kings throughout the world are exaggerated and magnified and painfully distorted by the historians of the various nations, as each one tried to show his fellow nationals that they were the chosen people of their day.

Therefore the Jew did nothing more than all other peoples have done, and we should give him credit for this; he did it a little better than the rest of the other nations; he hung on to it a little longer, and because of this there is no doubt in the mind of the author that he has thus invited a continuation of persecution. Any nation that can flaunt in the face of other nations its close relationship to the God of the Universe, and can brag that it is the chosen nation of the world and of the one great God, is bound to bring upon itself a continuous avalanche of persecution.

But, I repeat, the Jew is not to be blamed. In fact, it is my opinion that he should be commended for keeping his racial distinction above and apart from all the other conglomerations of mixed bloods. The day has come now when the wise Jew does not believe that his is a chosen people to such an extent that it is made paramount in Jewish life and teachings. He knows that such a belief will invite more persecution.

Perhaps it could not be better explained than by a Rabbi friend of mine, who says that the

Jews have been so persecuted throughout the ages, have been so looked down upon by Gentiles, Gentiles, that he has to consider himself a little better than other people in order to raise himself, in the estimation of other people, to their level.

The Jews have another very beautiful way of explaining why they are the chosen of the Lord, namely: because they have chosen the Lord they become the chosen of the Lord. We may thus illustrate it: when a groom choses a bride she also choses him. It's a fifty-fifty choice. So when the Jews chose God, God choses them.

I will admit that this is a very clever postulate, because it explains why the Jew persists in his erroneous belief that his is the chosen people of the Lord. You must, however, give a great deal more credit to him than most other people because he has had a heavier load to carry and because his effort to get away from the old routine of the days that have gone is a tremendous task.

Many Other Peoples Have Boasted of Their Superiority

Indeed, it is because of this most commendable feature in the Jewish faith that they have continued as a distinct race during the centuries of persecution which they have been suffering from the four corners of the earth and during which they have been slaughtered like dumb brutes. They have no national territory or country to keep them together, and yet they are as distinctive a race as there is upon the face of the earth.

We will no longer look upon the Jew as being haughty and arrogant because of his belief in his superiority and his belief that he is the chosen

of the Lord. We will, because of our historical understanding of the evolution of man and the history of nations, give him due credit. For the Jews have done as all other people have done, deeds which have been handed down in the annals of man's activities, and then went the rest one better.

In our charity toward their belief that they are a chosen people, we should remember that they still have their own history as their sacred scriptures. The Old Testament is a history and biography of the Jewish race. This is woven and interwoven into the very woof and warp of their religious and racial life. Peoples contemporary with him have perished, but the Jew has lived to perpetuate the ancient conception of the superiority of his race.

But, as the Jew has lived to perpetuate his race he has not had the opportunity of some of

Truth is truth, whether we find it in Confuscianism, Zoroastrianism or Buddhism. Truth is truth, whether it is in Catholicism or Protestantism. Truth is truth, whether we find it in Judaism or Taoism. Know the Truth, and the truth shall make you free.

the other nations to get away from the idea of antiquity that one race is chosen above another. In fact, when we look wholly and squarely upon the pages of modern history, near the beginning of the Twentieth Century, we are not blind to the fact that there has been another race of people who believed that they were the chosen, the superior, the outstanding race of the world, including the educated and the uneducated, the

powerful and the weak. In the light and facts of modern history no longer will the non-Jew condemn the Jew for thinking his is the chosen people of the Lord. There are others.

But, of course, the fact is that there is no chosen people of the Lord and there is no lost race of God. Therefore, the Jews can accept Jesus as their Teacher just the same as every other nation, clan and tribe on the globe can accept Jesus as a teacher, "sent from God," just the same as Socrates and Plato, Emerson and Lincoln were sent from the same God.

Why the Jew Does Not Accept the Christians' Christ

I said a little while ago that the Jews could not accept Jesus Christ in the same manner as some of the churches of orthodoxy. Jesus did not come into this world to get either His immediate disciples or His followers in the future to worship and reverence Him as they should worship and reverence God. That has been the dividing point between the Jew and the non-Jew in the acceptance of Jesus Christ from the standpoint of Christian orthodoxy.

Christianity has insisted upon the Jew's accepting Jesus Christ as his personal Saviour in order to make Him his God. This idea that Jesus is a God is purely primitive, superstitious, and the natural and customary teaching of His age. It was the custom not only of great nations, but of clans and of tribes to believe that their rulers were the direct descendants of the gods that be. The primitive Christian Church took up the same conception of Jesus, hailed Him as a god, and as time passed worshipped Him with the same spirit and in the same manner as they would worship the great Father Himself.

This the Jews could not accept. The Jews worshipped Jehovah, the one God. They kept their religious temperament in this respect pure and undefiled from the superstitious poison of the heathen tribes around them. The Christian Church departed from worshipping the one true God and put in place of God, Jesus. That was the furthest thing from His mind which He could have ever conceived. The purpose of Jesus was to point man to the Father, to the one Universal God, and to show him that in order to have life and to have it more abundantly he must worship God in spirit and in truth, not worship Jesus Himself or make of Him a god. There is nothing in the teachings of Jesus (there can be nothing in the wildest distortion of imaginative theologians) to show that He intended to be worshipped as a god.

Jesus called Himself the Son of Man and the Son of God, etc., in a figurative way as all modern scholars may understand, but never as it has been expounded in the Christian Church. When Christendom drops the primitive, superstitious, barbaric, heathenish idea that Jesus is a God and teaches instead that He is a great teacher, seer, philosopher and religious leader, then Jews will vie with Christians in accepting the leadership of Jesus, and the Universality of the Master Teacher of the Ages will be accepted by all peoples wherever the sun shines regardless of color, race, nation or creed.

It is in every heart and in every creature born of man to fathom the great unknown and to find God. We have sometimes thought that there have been races of people and tribes of people who have no religion, but modern research and investigation now agree that there never has been a tribe or a race of people in the world that has not had some

religion of its own. We can no more get away from that instinct to find God, born in each individual, than we can get away from our own shadow.

Christendom Expecting a Post War Revival

This modern psychological movement is nothing but an expression of man to find God. During the great war all churches of Christendom, I believe, began to talk of the revival to follow. When the war closed, the great denominations began to make their respective drives for great sums of money. They expected that, arm in arm and hand in hand with financial drives, would come a revival of religion. I believe this was uppermost in the minds of most of the leaders of the Christian Churches. They went back into history and showed how, after each catastrophe which the human race had gone through, and following all of the great wars, famines, scourges, and periods of depression, suffering, and sorrow, the outcome was a revival of religion.

The church looked for a revival, expected it, thought it, but it did not come. The churches could raise their millions of money to prosecute their religion, but the religion did not have the revival. They raised money but did not know what to do with it. I happened to be, at the time of the great drive for money after the war, associated with one of the largest and most influential denominations in one of the big churches of the country. We had money apportioned to us from the great drive after we had subscribed our millions, and then we did not know what to do with the money. We could raise the money, but money does not instill into the heart of man a burning desire to find God. Money is not God, and money does not always lead us to God. It may help the poor people to begin to get faith in God, but too

much money alone is not an incentive to the religious spirit. We raised the money, expected the revival, but the great expected revival did not come.

Mental Science Movement is a Child of the Church

However, man did not close his eyes or stop his ears or throttle his instinct to hear, see, or find God. After the war was over, man looked around for God and lo, He was not in the churches alone. They looked around to find God, and lo, He was not in denominations alone; they looked around to find God, and lo, they did not find him in revivals alone. The upshot of the whole thing was that a great revival did break out, but not within the churches. The revival which broke out was, and is the psychological and mental science movements which are now gripping the world as no other thing has gripped it in the last generation; not in the church, but outside the church. The psychological movement is a legitimate child of the church. The church, however, has repudiated its own child, and at this writing, so far as most of the churches are concerned, the psychological movement is purely an illegitimate child not recognized by its parent.

In my opinion the only place for the psychological movement is within the church. The principal place where this should be used is within the Christian fold. Psychology as taught by teachers today; both the practical and applied, are purely and simply the unadulterated gospel of Jesus Christ. Applied and Practical Psychology are nothing more or less than practical Christianity, but the church has repudiated her child and the illegitimate offspring like many another illegitimate, is showing an abnormal growth.

Psychology Does Not Know Itself

But psychology does not know itself. The

leaders are not yet awakened to what really is the movement of psychology. Psychology is positively and emphatically a religious movement, but it has not yet been so regarded.

It is my opinion that unless psychology is religious in character, or takes on religious fervor, a religious atmosphere and a religious environment, it will not survive.

Practical Psychology as commonly taught and understood by the masses of people today is more or less a purely selfish, commercial and cold-blooded proposition that seeks for more individual power and money.

Fourfold Benefits of Religion

I believe that any religion, no matter what it may be called, has no right to exist unless its adherents and devotees are thereby made more prosperous, happy and healthy. It is my opinion that any religion that cannot make its devotees successful, happy and prosperous as well as healthy, will, in the days that are to come, have no place in the church history of man.

Therefore, psychology must serve its followers more abundantly, making them happier, wealthier and healthier.

We should not want psychology if it did not bring more abundance, happiness, and health to its followers. We should not want to take time to listen to a lecture, or take time to apply the laws of life unless we were to get in return success, health, and happiness. That is the very foundation of all religion, and it should be. That is the foundation of psychology as understood today, but there is a limitation to this psychological idea of success, health and happiness.

And that limitation is, that psychology is commonly thought to be purely a logical and scientific

interpretation of the laws of life, independent of God, or at least religion. As such, it has attracted to it as followers and students, the cold-blooded, cold-steeled, mental type of thinkers and doers who accept these laws of life purely from a logical, scientific and selfish point of view.

Every individual as he rises in the scale of influence and power, abundance and health owes a higher obligation to society than the man who has not received equal endowments of success, health and happiness.

And the only individual on God's earth who will recognize his obligation to his Creator, to society, and to his God is a man who has a religious turn of mind.

Religion the Most Important

That principle is to be commended, but we must not stop there. Any man who has more success, health and happiness than the average is a man who has more responsibility to his neighbor, to his nation, and to his God, but if we get a distorted conception of psychology and have psychology in our lives purely for our selfish gain, power and aggrandizement, we have a wrong conception of life entirely.

Psychology, or any other movement that can turn man's eye or man's mind away from the one great principle of life, the God spirit, is a movement that is doomed by its own conception to be strangled at birth or to die during its infancy.

Therefore, I am trying to cry aloud from the housetops, and cymbal it from the street corners

and shout it from the platform, that this latter movement of psychology is a religious movement, and must be accepted as such and unless it is so accepted it will not last. Furthermore, it will be worse for the sons of man to have had the psychological movement if it is irreverent and independent of religion, than if it had never come.

A match is a mighty good thing when properly used, but when thrown from the hand of bolshevist into a keg of powder is a most deadly contrivance. The laws of life for success, health and happiness, abundance, prosperity and power are a mighty fine thing in the hands of man, but when this greater power is put into the hands of individuals who use it only for their own selfish power and gain, irrespective of their responsibility to society, God and man, then those laws if continued along a selfish line without the religious element, the religious training and the religious fervor, can, like the match in bolshevist hands, blow the race to atoms.

I believe, after careful consideration and thought, that I am safe in saying that what follows may startle many of my good readers. First, however, let me recall to your mind, if you have followed my books, or my series of lectures, that my one big purpose is to be fair to all, to be free from prejudice and to give a fair deal to everybody, irrespective of religion, creed, politics, faith or philosophy.

I believe that the only way that we can be true to ourselves, is to be true to everyone else, and we cannot be true to other people unless we are fair in every respect in our consideration of the condition, environment and teaching of other people.

Psychology Must Be Religious

My candid, honest opinion, clear from all prejudice and free from all bigotry, is this: that unless the psychological movement, which is now sweeping the world, can get the leaven of religion, and emphasize service religiously in the place of selfish gain, it would be better for the human race to be in the clutches of modern orthodoxy instead of modern psychology.

Influence of the Church

We must give this credit to the Christian Church, that, irrespective of its many shortcomings, it has been the greatest influence for civic, economic and religious advancement in the world.

The only thing that will save this world is Religion. We have tried science, we have tried logic, we have tried education, we have tried a dozen and one things from the active brain of intellectuality down to the laboratories of the greatest scientists; but that which has come nearest to saving the race is religion. Only religion, pure and undefiled will save the race.

Any man who is free from prejudice knows that if we were to take the Christian Church with all its limitations and shortcomings out of society, Bolshevism would sweep America as it has swept Russia. Lyman Abbott says, and I agree with him, that if we were to take the Catholic Church alone out of New York City, hell would break loose over night, and all the officers and policemen that could be commandeered, ordered and deputized could not keep law and order in the city.

Religion is the one big thing to make the world better. Religion and education hand in hand are the only things that will save the world, and this modern movement of psychology with all its power must, of necessity, be bound hand and foot in religious fervor, atmosphere and service, or psychology will no more last than it will save us.

Religious Psychology

But religious psychology may save us. My appeal, to the masses, my appeal to the intellect, my appeal to the religious people, my appeal to the churchman, and the non-churchman, to the Jew, to the Barbarian, to the Scythian, to the Greek, to the Circumcized, to the Uncircumcized, to the psychologist and mental scientist, is that, as we become more successful, and have more health, power and prosperity, we in turn use this in a religious spirit to make the world better—that we tie up psychology and mental science to religion,—make them synonymous.

And the only way to get this religious spirit into the psychological movement is to work from the foundation up, from the inside out for we are not going to get the religious spirit into the psychological movement from the outside in. This must be the fundamental kernel of all our teachings; this must be the basic principle of all our proclamations, this must be the bed rock of all our precepts and examples, else psychology will be no better than cold science, logic and cold-steeled education.

Education and religion will save the world. Educational, religious psychology will save mankind and save it in a hurry, and the quicker psychologists can get this into the consciousness of mankind, the quicker will the brotherhood of man

come on earth, and God's kingdom be in the hearts of man. Psychologists, however, are not doing this. They have been taught from a too purely selfish standpoint. Again, many of the people who take up psychology are those who have had no religious training and really do not know how to use the laws of life for others as well as for themselves. Most any religious training is better than none, when it comes to understanding our duty to God and man. You remember I said that this great movement is the outgrowth of the religious instinct. The religious instinct with the man in the church and the man outside the church.

It is to be expected that people who have no religious training and no religious understanding, should take hold of some new movement, irrespective of religion.

Boomerang of Selfishness

We are creatures of habit and if we have not been taught what to do we must find our way slowly, perhaps grope our way by experience. The child looks at the fire and is told not to put his hands upon the stove, because it may burn him. He does not believe the statement, because he does not yet understand. He has to find out by experience what he should do, what he can do and, irrespective of the warning of those near to him, he puts his hand upon the stove and then finds out by experience that fire will burn.

Psychologists are nothing but children growing day by day. They may be full-grown in body but not in mind. We are finding out certain laws

of life. We know that these laws will bring success, health and happiness. We have not been warned that these same laws may be so distorted, so warped and so cramped as to be applied for our own selfish gain, which may act as a boomerang. For lack of religious training, we may not know that the laws of life are to be used for others as well as for ourselves. We have not had the religious understanding thumped into

Like attracts like. Big minds attract big minds. Big minds hurl no stones at the man with whom they do not agree.

Our attitude should be "charity for all and malice towards none" in literal application.

Why should I disfranchise my brother if I do not agree with him? I shall not condemn nor ostracize him because of his opinion.

our heads that no man liveth unto himself alone, and we therefore go on our sweet way, operating these laws for our own personal gain; disregarding the welfare of our neighbors, totally unmindful of the other fellow. Get more of success, health and happiness for myself and let the other fellow look out for himself, seems to be the motto of some.

Share Your Knowledge With Others

That seems to be the essence of some modern psychology. It's the wrong angle, it's the wrong vision, it's the wrong point of view, it's the wrong operation. We must about face, we must change our mind, we must turn around, and begin with

religious fervor to render to other men what we have received ourselves. I am told that some teachers tell their classes not to impart their knowledge to others. Why? Because they have paid for their knowledge and should keep it unto themselves. I have seen with my own eyes a notice in class books used by teachers of psychology to the effect that, "you have paid for this information, it's yours, keep it to yourself." The authors have even put in the front of their book such an unpsychological contract that they try to bind the one who owns that book to a hide-bound contract to the effect that if he should tell anyone else what is within that book, he will forfeit to the author the price of twenty-five dollars.

Think, my friend, of psychologists teaching such a selfish principle as that. Why if anybody takes a course and pays twenty-five dollars or fifty dollars or a hundred dollars, and buys a book for a dollar or ten dollars and gets his money's worth out of that book or class, he owes it to himself, and to his neighbor and to his God, to tell others of it. If a man gets twenty-five dollars' worth out of anything that he has purchased, he should share that with others if he is going to keep the joy of that which he has himself. We ought, in fact, to fine the man who will not tell others about the good he has received from his books or lecture.

The very first essence of life as taught by Jesus, it to give out to others, for as we give it comes back to us, and the very first understanding of life in psychology is, if we expect to keep that which we have found, for us to give to others that which we have ourselves.

We Keep What We Have Only By Giving It Away

A man may come in contact with the laws of abundance, success and happiness, and become more prosperous and happy today, but by keeping this unto himself he becomes more selfish, is tied in a tighter knot shows more tension within him, until finally the very channel of that which has blessed him, will be so clogged by negative and selfish thinking, that abundance, success, prosperity and happiness can no longer flow toward him. He may choke by his own selfishness the very main springs of his supply.

Indeed, there is no way to keep anything which we get unless we give it out again. This is as true of psychology as it is of anything else. It seems to me that it should be the first principle of all psychologists or mental scientists to understand this, and that the first thing to be taught, should be the sending out of this message to our students and to our hearers. Students should be admonished that if they get anything from a book or from a class, no matter what they have paid for it, they have received their money's worth, and they can get an added interest on the money they have invested only by giving to others that which they have found themselves. This has been one of the secrets of the growth of Christianity.

Why the Christian Religion Has Spread

In fact, the Christian religion has grown, because its adherents have told others of the joy they have found in their "Saviour." The Christian religion has gone forward by leaps and bounds in the days that have gone, because converts of the Christian faith have gone about telling others what they have found. They went as

fast as they could, animated with the spirit of service to others who lacked what they possessed.

The only way by which psychology can grow healthy, helpful and successful, is for everyone who obtains an understanding of the laws of psychology to tell others about them—how psychology has helped them.

You now see why I made that statement that if civilization should get into the clutches of this kind of psychology, the grasping kind, it would be much worse for the world than to have it held in the clutches of modern orthodoxy. Of the two, I choose orthodoxy.

Psychology Belongs in the Church

What would be the end of such selfish psychology? It would be, my friends, everybody for himself and the devil take the hindermost and you can bet that the devil would get in his licks and get them in so fast and so thick as to beget many other devils within the human breast so that instead of being spirits of God, we should be sons of the devil with a spirit of satanic lust, and this human jungle would become so beset with human imps that we should murder ourselves, strangle mankind and blot out our own race.

I reiterate that the only salvation for the human race is religion, the only true psychology is religious psychology, and the best place for religious psychology is in the Christian Church.

Of course, that is not going to happen this minute. It may be that we first must have a whole lot of funerals in orthodoxy and grow a new crop of ministers, as well as new pewholders; but, I believe religious psychology will, within the next few years, be taught from the pulpits of Christian

Churches as fervently as it is now being taught from the platforms of independent psychologists.

What would you expect to be the natural outgrowth of this modern movement of selfish psychology—where each fellow looks out for himself and the devil takes the hindermost? Whether you are a churchman or a non-churchman, whether you are religiously animated or just religiously neutral, you can entertain an opinion. The law of life is here: "Whatsoever a man soweth, that shall he also reap." And now, my dear readers, the great modern movement of mental science, taking in the various branches of the divers organizations, be their name whatever we may call them, is reaping already the whirl-wind of its seed-sowing of selfishness.

Again, you are asked to recall that in every research, whether it is in religion, or whether it is in economics, politics, or racial conditions—the author has a most charitable view-point for all. He believes in playing fair and square with everyone.

Therefore, as I mention the next thing about the Christian Church and the modern movement of mental science, you will see an added emphasis in what I have to say because of my apparent vindictiveness against modern orthodoxy.

Co-operation Among Christian Churches

It is as true as light itself that there is today a greater spirit of fellowship, of co-operation, of love, and of service among the Christian Churches of the world than among the mental science churches, clubs, organizations and cults.

The Christian Church—perhaps because it is older and more experienced, I'll be charitable towards the mental science movement — has learned that its only salvation is in intelligent co-operation. It has now what is known as the Church Federation movement. Various denominations are bending every effort possible toward a better understanding with their sister churches. At this writing, I think there are thirty-nine of the leading denominations of Christendom bound together in a Church Federation with a spirit of understanding, of fellowship, of service, eliminating duplication, contention, strife and misunderstanding.

Whether you are a churchman or a non-churchman, you might say that this is a movement worthy of laudation even among churches. The commercial world has found out that this is the day of co-operation! This is the day of fellowship! This is the day of getting together! The commercial world has profited by the spirit of co-operation. The church is following suit, and is beginning to understand and realize that its only salvation is the same thing—fellowship, co-operation, get-together-ness—and the Christian Church is making great strides in that direction.

Lack of Co-operation Among Mental Science Movements

And yet, my dear reader, the fellowship, co-operation, or federation is about the last thing that the organizations of modern mental science would think of attempting. I grant you I shall be charitable enough towards this baby of mental science, to say that it has not had the experience of the Christian Church, that it has not yet learned to walk, that it is still in its swaddling clothes, and, therefore, is not aware of its own

imminent destruction from the match it holds in its hand.

But, while being as charitable as charity itself, I shall also be as fair as the midnight sun in the arctics, and declare that I believe there is more strife, contention, backbiting, jealousy, envy and warring among the organizations of mental science today than there is among the Christian Churches.

With all our charity, the commentary still is large, but the seed-sowing of the selfishness of psychology, of mental scientists, is now having

Environment cannot hurt truth. Truth is truth wherever it is. If there is any crumb of truth anywhere in the world, let's get it, and bless the hand that pointed us to the signpost of truth.

its harvest. The whirlwind has not yet been reaped, but it is bound to come and will come, unless the mental science organizations of the day come together on as broad a platform of co-operation, fellowship, and federation as the Christian Churches.

Selfishness begets selfishness. Love begets love. Joy begets joy. This is as true in the mental science movement as it is true in orthodoxy. The mental scientists cannot teach good will and love and live selfishness, any more than the Christian Church can teach love and live hell. Both are paradoxes, and both will have the same result. If we talk love and we live hell, hell is what we get. If we talk love and live selfishness, selfishness is what we get. It is the predominating thought

which we entertain and hold in our mind which reaps the harvest. The predominating thought among mental scientists today, my friends, is not a spirit of fellowship and co-operation and love and get-together, as among the Christian Churches, but it is the spirit of each one for himself—each one has the simon pure truth, while the other mental scientist has little to offer of value or is wholly wrong.

Trying to Corner "Truth"

It seems as though each teacher goes off into a corner and thinks that he or she has all there is of truth, each one goes by himself or herself and starts up a little clique here, or a little clique there, or a little organization here, or a little organization there, or a little club in this corner, another club in the other corner, each one of them trying to instill into the hearts of his learners the idea that he has all the truth that exists, that people need not go elsewhere. And so appealing to the unsophisticated, unreligious training of their followers and their devotees, these various teachers get up a certain amount of loyalty to themselves, to their own personalities, to their own little cults, to their own little clubs. Each little club and each little cult, each little organization and each little group sets itself against the other group. Why? Because each one **thinks** it has **all** that there is. Why? Because each one **emphasizes** that it has **all** the truth. Again, why? Because each one **says,** "we have all there is." Of course this begets the same spirit in the hearts of other people, and the other new clubs along mental science lines say, "You're wrong, we have all there is!" This thing continues and has continued until today. We are breaking up the

mental science movement into as many cliques, as many organizations, as many cults, as many divisions, and into as many parts and parcels as the Christian Church itself. The Christian Church, although it is divided into several divisions, has now a spirit of get-together and fellowship animating the ranks of its leaders, but the dozens of divisions among mental scientists have no such spirit of fellowship, have no such spirit of get-together, have no such spirit of co-operation, without which destruction is certain to overtake this great movement, and in a much quicker time than destruction to orthodoxy.

Co-operation Needed In All

Wherefore, you will see why I have put so much emphasis upon the spirit of religion in the psychological movement. I am seeing, and I am sure that you will live to see, that I am right in my prophecy, that unless we psychologists and mental scientists come together on a common basis of fellowship and co-operation, and of loving service one for the other, we all shall fail in our mission.

It seems to me that the most elemental teacher in psychology and mental science ought to understand that what we give out to others, comes back to us again. It seems to me that truth ought to be so plain and so easily understood that no one could ever stub his toe, and fall into the gutter of jealousy or envy, or fail to know that if we try to build up the other psychological club, we are building up our own club. It seems to me that we all ought to see this, because it is a fundamental law, it's the first principle, that if one mental science organization can build up another mental science organization by loving fellowship, it will thereby build up its own.

Helping Others Helps Ourselves

We save ourselves only by saving others; we help ourselves only by helping others; and if we can help another club of our same kind, the people we interest in other clubs will in turn interest their friends who may not be particularly interested in the club in which their close friends are, but will be interested in our club. The more we can talk about psychology and mental science, the more we can get people going out to the other man's lectures and to the other man's church, and to the other man's organization, to the other man's teachings, and clubs, the more people will be aroused to these great fundamental laws of life, so that we, in turn, will get our natural share, our natural increase from the growth of the movement in general.

In nearly every city where I have campaigned, I have said, and have tried to put it in print, that I wish that the Christian Science movement was a thousand times stronger than it is. If I believed in Christian Science more than I believe in Psychology, I should be a Christian Science lecturer, but I have stripped from my eyes the green gauze of prejudice so that I see and I know that the Christian Science Church has been one of the forerunners of this great psychological movement. I am not blind to the fact that if we had one thousand times as many people interested in Christian Science as there are, there would be the same ratio of interested people studying Psychology. I am not blind to the fact that if I can help stir up an interest in Christian Science where I go, the rebound of the increase in the Christian Science Church is sure to come back to Psychology.

Everybody is not going to take up Christian Science and become a Christian Scientist any

more than everybody is going to take up New Thought, or Psychology, and become a New Thoughtist or a Psychologist.

Each Will Get Its Natural Increase

After we become acquainted with these laws of life, we naturally gravitate into the particular place where we belong, into the organization that is for us, and the more we can stir up an interest along these lines, it doesn't matter what cult you may call it, or what name you may give it, one thing or the other, whether Theosophy, or Mental Science, or Metaphysics—the more people will be interested in the particular kind of message that we have to present.

This is so plain and so evident that it seems to me the kindergarten teachers of Psychology ought to understand it, and the last thing that ever should be taught from platform, class-room, or desk is the idea that we should keep back that which we have gained ourselves. It seems to me that the last thing to be taught is selfishness, and the first thing to be taught is service. And we can get service into the consciousness of men, we can get the message over at the rapid pace at which we want it to go over, only by putting back of our service, religious instinct, religious fervor, religious training and religious spirit.

Because modern psychology lacks this, it is unable to get, at this writing, any kind of co-operation or fellowship among local clubs of the various branches of mental science, or effect a national organization, whereby the different kinds

of mental sciences could come together in a spirit of fellowship and co-operation.

The fact is, my friends, I believe that you could not get anywhere in this country today a group of ninety per cent, or seventy-five per cent of the teachers and the leaders, locally, in the mental science movements to come together and talk about fellowship and co-operation. You could not get at this time a fifty per cent representation, nationally, of the teachers of psychology and mental science to come together to have one little conference about how we might have a better understanding among ourselves.

But you can get a group of Christian Church people to come together for consultation and a conference for closer fellowship and get-together spirit.

How Others Co-operate

I have sat in meetings when the Archbishop of the Catholic Church, the representatives of the Episcopalian Church, Jewish Rabbis and various representatives of every denomination of Christendom had come together in a conference for closer fellowship and understanding. You can get that today in Christendom, but you cannot get it today in psychology or mental science. Why?

We started from the wrong angle. We sowed at the beginning, the seed of selfishness. Teaching these laws to help ourselves alone, for our success and happiness, we forgot about the other fellow, and the selfish seed that we have sown is now beginning to be harvested, and the end is going to be tares, unless we change our mind and do it very quickly.

A few months ago some of the leading men in psychology and mental science decided to get together a committee of psychologists and mental scientists to discuss a closer fellowship. I was invited along with some others; months passed but the meeting did not materialize. When I was in the East, I found out from one of the men who had been one of the leading lights in this attempted movement, that the thing seemed to have all gone BANG! Just why, I should hesitate

No teacher or institution has a corner on truth. That which we disavow today, may be accepted tomorrow.

Where there is no vision, the people perish, and in a world where we have little charity there can be no brotherhood. Charity to all, spells brotherhood to man.

to say here—to give you the reason without also giving the details. But the crux of the whole matter is selfishness! Jealousy!

Think of it! A sufficient number of the leaders of psychology and mental science could not be induced to come together and put their feet under a table for a little conference on better understanding, fellowship and co-operation. Oh, you will see why I am shouting aloud and megaphoning it from the Radio Broadcasting Stations, that unless psychologists can come together in a religious spirit of service and fellowship and co-operation, the thing is going to dwindle and die out, and something else—some kind of religion will take its place.

Can You Believe It?

Can you imagine that today institutions identified with mental science would say "**We** have **all** the truth there is"? Can you imagine intelligent human beings who have outgrown the old cocoon of orthodoxy, who could organize another institution and say, "**We** have **all** there is; when **you** get what **we** have there is **no more to get**"—and then go off in their little corners and eat their dogmatic plum alone, ostracizing their fellow mental scientists?

Can you conceive that the religious bigots of the Sixteenth Century could be more narrow-minded than modern mental science leaders, who say, "**We** today have **all** there is and there is no more to get"?

Do you not see, do you not understand, and do you not realize, my friends, that in the realm of mental science there will be just as many new things to get tomorrow as we have found today? Do you not know, can you not conceive, can you not see, without any imagination, that just as we have made many discoveries within the last hundred years in the realm of invention and science, that in the next few years to come we are going to make more discoveries in the mental realm than we have made in the material.

Any institution that can get off in one corner and say, "**We** have **all** the truth there is," is strangling itself by the yellow cords of selfishness, ignorance, error and superstition! No man can have **all** the truth there is, whether he lives today or whether he lives a thousand years from today. There will be **new truths** discovered tomorrow, and **new truths** discovered the next day and **new truths** discovered a year after, and all these dis-

coveries cannot possibly be made by one individual, one cult, one organization, one church, or by one institution.

The great Infinite Spirit communicates to His beings whether they be in China or America. He sends out the great divine vibrations which are received in the heart of Africa, as well as in the heart of Europe. And certain minds that are attuned to the vibrations coming from the Universal Sending Station are going to get new truths in one continent and new truths in another continent. No single human being we've ever had, including the great Master of Galilee, could be in every place in the world at the same time. No one can have the same knowledge of all the individuals, and of all the truth in the world at one and the same moment. That's impossible. That would make man equal with God. And no one yet, so far as I know, has ever claimed to be equal with God, Himself. And yet those mental science teachers of this day and generation who lay claim to all of the truth and say there is no more truth to get, are as near to protesting themselves coequal with God as anyone of whom I have ever read in history, "secular or sacred."

To say we have all the truth, to admit or believe that the Infinite Spirit has given into the keeping of one individual or one institution all the truth there is in the universe, is to make one's self equal with God. I know of no egotism, no bigotry, no arrogance so blasphemous, as that of one who thinks that he or she is equal to God.

What will be the outcome of such teaching as this? It will be a boomerang to recoil upon the consciousness of the human race, my dear friends, which will make this house worse in the last state than it was in the first.

I am appealing to you, sane, broadminded, intellectual human beings of the world, Christians and non-Christians, to use your gray matter, stir up your mentations and arouse your spirit of the Great God within, to go wherever you can among these narrow-minded mental science bigots and sow the seed of charity in their hearts and put in their minds the love of fellowship and co-operation, else all together will perish.

Man Differs from Man in His Idea of Christ

"If you were to state your idea of Christ, you might not find one person who would agree with you. That need not make any difference. It is a part of the goodness and wisdom of the Lord that gates have been widely and generously distributed for the convenience of travelers and strangers. It is not necessary for you to spend the better part of your life perambulating town bounds to find the door through which some eminent saint or other of the old or new church went. Three gates are on a side. The Lord is nigh unto them that call upon Him. Christ, in the conception you already have of Him, is your gate. There is no traveling for you to do in order to reach the gate; no hunting necessary in order to find it. No waiting requisite.

"The object of this is not to encourage the notion that it makes no difference how little an idea a man has of Christ. Our only point is that the veriest scintilla of an idea, if made available, is enough to begin with. Supposing in a dark, starless night you become lost in the woods. The glimmer of a distant candle reaches your eye and

you are lost no longer. It may not cast light enough to show you where you are, but you are not lost any longer, because there is light enough about it to give you a direction. You do not sit down on an old log and say, 'if it were an electric light or a bonfire I would avail myself of it.' Perhaps it is a bonfire made obscure by foliage or by distance. But the size of the light will make no difference when you feel that you are not lost, because that light shows you that your foot is on the threshold of recovery. That light is the

In days of old, when knights were bold, to disagree with the king meant death. There was a time when to disagree with religion meant an anathema, but civil democracy and religious liberty have been ushered in only by differences of opinion. Man should be broad enough to accept the opinions of others although we may sometimes disagree.

doorway to recovery, but whether it is a big door or a little door makes no difference, provided only you go through the door and quit calculating the mathematical proportions of the casing.

Your Conception Is the Right Conception for You

"The smallest, feeblest conception you may have of Christ will answer every purpose, if only you will treat it in the same way that you would treat what appeared to be the glimmer of a distant candle, falling upon your eye by night, in the midst of a black forest. Light is a sure guide, because, unlike sound, it goes in straight lines.

If you were to strike the tired, diminished end of a sunbeam a million **million** miles from the sun, you would be on the certain track of the sun the instant you begin treading up the glimmering highway that that sunbeam spreads out for you. And wherever and however far out upon the circumference of Christ's character you take your position and begin threading inward any one of its radiating lines, you are moving on a line as straight as a sunbeam toward the heart and center of the entire matter. One radius is about as good as another for finding the center."

Jesus Universal

The meditations of Marcus Aurelius, the teachings of Aristotle, the tragedies of Eschylus, and the dialogues of Plato touch the highest points ever reached by the intellects of the ancient world, but in comprehensiveness and power, how far below the measure of the Galilean all of them are. This is not merely the opinion of the author of these pages, but it is the judgment of the intellectual giants of our race. Bacon, Kepler, Newton and Locke have bowed their lofty minds in recognition of His high superiority. Emmanuel Kant confesses His supremacy. Hegel and Leibnitz, and a whole multitude of the profoundest thinkers acknowledge His preeminence. The Calvinist, the Armenian, the Roman Catholic, and the Swedenborgian find in His utterances material for whole libraries. To the Unitarian, He is the very greatest of men; to the German rationalist He is always perpetual mystery; to the penetrating intellect of Napoleon, He was above and beyond the human race; to one great thinker, He is a dreamy mystic; to another, a practical philanthropist; to one philosophic historian, He is the key to all history, and to one of the guiding spirits of the French revolution, He was the Child of Humanity.

By Their Fruits

Pure law is known by its fruits, either attracted by ourselves or someone else. If anybody has been healed by any kind of a law at all, then that law must be pure; pure psychologically or pure something else, and it does not make any difference what in the world we call it, so long as we have our healing—healing in mind, body or spirit.

What will break down such a high difference of opinion, what will enlighten such slaves of dogma? But one thing will do it and that is the unadulterated spirit of Jesus of Nazareth. When we have the angle of life and the science of living that Jesus taught, then there will be no one who will try to put a label upon any law and call it pure; then we shall be so glad in our spirit, so large in our breadth, and so great in ourself, that we shall label nothing unless it be Spirit, and who cares what we call the Spirit? But for immediate understanding, I believe we are all safe in calling it the "Christ Spirit," provided we erect no dogmatic or theological scaffolding for the pure spirit of the Master.

Now you see why I am emphasizing the universality of Jesus as the one refuge for all men, from bigotry, selfishness and life's limitations. It is because no other teacher, prophet, philosopher, preacher, or religionist, has ever reached the lofty pinnacle of the spirit of the brotherhood of man and the fatherhood of God. He is the one person, the one personality, the one great magnet, that can attract all men unto Him. He is the one who can be all in all to all men.

Each One Find God According to His Light

If we are to have brotherhood on earth, we must let each man find his God as his own conscience dictates, must let each person interpret Jesus as his particular mind sees fit. Then let no one condemn his brother, or point a vitriolic finger at his neighbor, saying, "We have the only way to God, and the only way to Christ." We have the one—the pure law.

Each individual's conception of God differs from that of others because of his particular geographical location or mental make-up, and according to what religious training he has had, and what educational advantages have been his.

So each man will interpret Jesus and His teachings, following Him as a great leader, in his particular, respective, chosen way, all because his birth place, training, education, religious temperament and mentality are what they are.

No Limitation to the Interpretation of God

But God is God, irrespective of any geographical limitations. God is God, irrespective of any particular religion or teaching. God is God, irrespective of our prejudices, preconceived ideas, educational advantages or limitations, civil or political "kinks." In short, God **is** God. That is, the great First Cause—the Eternal Principle of life. You may call it evolution, and others call it nature, yet there exists some eternal principle, irrespective of what we call it—the same yesterday, today and forever. It is only a matter of our interpretation and explanation of this universal force. Whether the terminology differs or not, the truth is the same—viz, God is God, irrespective of any national, geographical, theological or religious explanation. Our interpretation

of God does not affect the great life principle. It does affect the world's peace, and delay the brotherhood of man, and the kingdom of God on earth while our bitter contentions have saturated the sands of time for centuries with human blood.

What we need is the breadth of vision, the bigness of soul, and the scope of mentality, which will allow each man in his particular, specific, peculiar way to understand and worship God according to the dictates of his own conscience, without having to adhere to or abide by any set forms, rituals or creeds.

In the same manner, Jesus is the same Christ to all classes and all types of people, each individual interpreting the Christ life and the Christ teachings as his particular training, educational tendencies, vision, mental capacity and particular temperament may choose to interpret Christ as his Christ.

Each One Find Christ According to His Light

Perfect freedom must be allowed to each individual, irrespective of geographical, educational, religious or mental limitations to interpret in his own fashion the teachings of Jesus. Each individual will find the Christ in his peculiar and particular way; hence, if the world is to be brought together in a common unity of mankind, where the principle of brotherhood shall cement and bind the sons of man into one common brotherhood and kingdom, we must allow every person on the face of the earth, irrespective of our differences in our interpretation of God or Jesus, to find his God and his Christ in his particular, specific and peculiar way.

When the consciousness of man has reached that great development, we can then hope for God's kingdom to be "on earth, as it is in heaven."

That means, of course, that there shall be no theological or circumscribed boundaries thrown around either God or Jesus by religion or philosophy. Each person must be as free to accept Jesus Christ as his leader, as the sons of man are free to accept the great philosophers and sages of the world as their leaders in mental development. Jesus combines the mental and the spiritual as no other philosopher or teacher the world has yet produced, so each person must have the privilege of following Jesus as his philosopher, his teacher, or his spiritual guide as his or her conscience dictates.

Christ For All

That will allow the enthusiastic **religionist** to get from Jesus that which his soul most needs. It will also allow the cool reasoner and theorist to get from this great Universal Teacher that which his particular mind and soul craves.

It will make the way easy, therefore, for the **religionist** to follow Jesus, and the philosophical man to follow Christ, make it possible for all men to take Jesus as their leader; make it possible for all men to be followers of Christ. When we take Emerson as our sage and philosophical leader, and become a follower of his, no certain prescribed, dogmatic, creedal, formal ceremony registers us as his followers. If we have the spirit and the mentality to choose to be a follower of Emerson, that is all that is needed. The same liberality

must be permitted to every son of Adam who wants to make Jesus Christ his leader and become the follower of the world-famed Nazarene.

More wars have been fought over religion than for any other one cause. Religions throughout the centuries have differed one from the other, and in their degree of differences, did war spring up, rise and grow. The new age, of "Peace on Earth, Good Will Toward Men," is here, it can be made permanent only by allowing the other man to worship God according to the dictates of his own conscience.

Jesus may mean one thing to me, something else to you, and to someone else, he may have another meaning. In whatever way you may apprehend Him, although you are different from any one else, and do not understand Him as others, do not let the faintest ray evade you that may lead you to Him, where wonders of His grace never cease. Take Christ as He appears to you today. He will take care of the morrow.

Unity of the Race in Christ

And now finally, as I have intimated before, there can be no solidification of the human race, no unity of mankind, unless we have a common ground where all may meet. When Jesus taught "Our Father," He taught the supreme lesson needed to effect the unity of the race. No one else has ever attempted it, and no one else can ever do it with the simplicity and grandeur of Jesus. We are all one, sons of the same living

God, and when this is understood, we shall know there can be no division in spirit. "God and man are one," said Jesus, and when this great spirit is understood and manifested in the hearts of all men, then, and not until then, will God's Kingdom come on earth as it is in Heaven.

To bring that day about, it is necessary for all religious leaders of the world to drop their particular personality and their own particular emphasis of dogmatic faith, and blend all of their power and influence into the one human thought leading to the fountain head of God—that is Jesus—with His charity, with His love, with His grace, with His simplicity, with His greatness, with His splendor and with His grandeur, and so lead the world to the Fatherhood of God and the Brotherhood of man.

The world has had many ambitious leaders, past and present. All leaders have had more or less of the personal ambition back of their greatness. No one has been as free from thoughts of personal aggrandizement and personal ambition as Jesus Christ of Nazareth.

Christ or Chaos

We have yet had no one we could trust with the destinies of the human race as Jesus, and we are running a great chance if we expect to find some leader today—be he a psychologist or mental scientist of any other stripe, whether in the ranks of orthodoxy or outside—whom we can trust to be the Teacher of Mankind.

Therefore, the cry of the psychologist, the mental scientist, the orthodox and the non-orthodox

should be this: Take Jesus as He appears to you today—He will take care of tomorrow.

Follow someone else and we may go to destruction; follow Jesus Christ and the race is saved. The destiny of the human race depends on whom we shall select as our leader and the concensus of opinion of philosophers, teachers and leaders throughout the ages is that there is but one man who can hold the destinies of the human race in the palm of his hand and hold them securely and that is the man of Galilee who is the Universal Master Mind. With Jesus as guide and leader, the race is saved. It is Christ or chaos!

Will America Watch Christianity Die?

By Bishop Nicolar, of the Greek Catholic Church of Serbia

As a moral agency, the Christian Church is functioning badly. Humankind, rendered emotionally and psychologically receptive by the tremendous mental and moral experiences of the war, is not turning to the Church for its comfort. When yearning, stimulated minds reach out for comfort in religion, only to find that the religions are divided against themselves, those minds draw back, wondering if, after all, it really is in the Church that comfort lies.

One Church proclaims Church authority as the great requisite to soul salvation; another declares belief in the healing of the sick by faith, to be essential to complete and fructifying Christianity; a third insists upon acceptance of the dogma of the Trinity; a fourth requires faith in Christ's

second coming; a fifth demands contemplation as the main part of worship; a sixth links itself inseparably with mysticism; a seventh cries that real salvation comes through works alone.

The division of the Christians of the world into small groups, each sealed in its own room with no communicating doors between—this is the thing which thwarts the Church in its effort to become a great influence, which holds humanity, prone to aspire, in check upon the verge of aspiration.

Revolted by such conditions, the intellectual classes have been driven to agnosticism or atheism; the classes of mid-intellectual development have been kept out of the Church entirely, or have been converted into that soul smugness which is so great a danger; the lower classes, who lack the time to think, or who have not reached an intellectual development enabling them to think alone, have been poisoned by the chauvinism of one creed or another.

And so Christianity is dying in the world.

Can not America give birth to a Church which will be so broad that all humanity can hear its promises, find its comforts, realize its perfect Christ-like reasonableness?

I shall go no further than to say that you in the United States are capable of producing this great boon for all humanity. I shall declare my firm belief that you are now in the process of producing it.

It is not yet organized and it does not yet appear as one Church, even in the minds of those

individuals who—unconsciously, I think, in most instances—are vigorously promoting it. In the United States, the Church already has thousands of communicants who call themselves undenominational, and, in your various interdenominational movements is evidence of your splendid impulse towards Christian unity.

Cannot you organize from American Christianity this Church of the Great Light—inclusive as Christ is—the Church of Good Will? I suggest no operation of destruction for the Churches as they are. But cannot religious thought in the United States, in the land of freedom and fearlessness, say to all: Retain membership in your own Church as you retain citizenship in your own state, but join also the Church of the Great Light,

We may differ from our fellowmen, but we can love them just the same.

accepting membership in it as you accept citizenship in the United States?

You may be a New Yorker, a Californian, an Ohioan, but despite that, because of that, beyond all that, you are an American.

So you may be a Baptist, or a Methodist, or an Episcopalian, or a Christian Scientist, but beyond that you will be a full communicant of the Church of the Great Light, getting from its membership something spiritual, comparable with that of far less but yet of mighty import which you get from citizenship in the United States. Be you Roman Catholic or Puritan, you can belong to the Church of the Great Light.

Let those of you who find existing Churches narrow and cramping, build one which shall be broad and will not cramp! Forget denomination and remember Jesus Christ.

THE SIGNS OF THE TIME

An open letter to all Teachers, Students and Devotees of Mental Science, no matter what your name or movement may be

By David V. Bush

Dear Fellow Traveler:

I have no doubt that for a long time you have been in the same frame of mind which causes me to believe that the Psychologists, Character Analysts, Mental Scientists, New Thoughters, etc., would all be greatly benefited if brought together on a common plane of fellowship and co-operation. There is nothing in reality that can separate, in spirit practice, the New Thoughters from the Psychologists, the Mental Scientists from the Metaphysicians. We are all operating in harmony with certain fundamental laws, and, regardless of what we call these laws, they remain unchanged and continue to operate in the same way, although they may be approached from different angles.

If a person or organization has truth, he has it no matter by what name it may be called.

What is pure Metaphysics? What is pure Psychology? What is pure Mental Science? I am sure we all can furnish an answer, no matter what we may call ourselves or our movements; for we know if a man is mentally sick and is healed by the Metaphysician, the Psychologists or the Mental Scientist he has had pure Psychology, pure Metaphysics or pure Mental healing. If a man suffer from lack and limitation, but by the opera-

tion of certain fundamental laws of life presently has abundance, we know that the result springs from the operation of a pure law no matter what you may call it. If a man has lacked happiness and by Psychology, Metaphysics, Mental Science, Theosophy, or whatever name you prefer, obtains happiness, it serves to demonstrate a pure law regardless of the name by which the said law is known. Therefore, it seems to me that all who are bringing this new light into this new age, are working toward the same goal.

Admitting this to be true, do you not then agree that instead of having division among us, or a feeling that differences exist, or mental barriers between us, all should recognize the Divine in each movement, the Divine in each teacher, the Divine in all life and that this Divinity should unite us in a common whole?

There cannot be any separation in Divinity, or censorship of the Divine. There cannot be any strife, opposition, or misunderstanding in Divinity. Therefore, if all can recognize the Divine in each other, the day of denominationalism, strife, separation, and misunderstanding has passed, and the day of fellowship and co-operation has dawned.

"In union there is strength" and there is no doubt that this entire movement will receive an added impetus and go forward with greater strides, if we work together on a basis of common fellowship.

Every teacher has truth, else the call would not have come to him to teach. For we know

from the law that the teacher would not have had the desire to spread the gospel of success, health and happiness had there not been those who needed his message.

The Christian Church which we are told has been divided and subdivided into two hundred sixty-six different denominations, has at last caught the vision of the new age—the signs of the times—for thirty-seven of the largest Christian denominations are now united under an organization known as the Church Federation. This great modern movement among Protestant Churches is endeavoring to find a way to break down the barriers of misunderstanding and division, and to bring all within the fold of closer fellowship and Christian endeavor.

In many instances instead of erecting two churches for two different denominations in one small center, members of each congregation hold a joint conference, and if it seems advisable for one sect to withdraw to the advantage of the other, it does so.

They not only meet at conferences for closer co-operation and fellowship in small communities, but they do this in State and District sections. They unite in endeavors, not only in their religious activities, but they unite their energies with the Catholics and Jews to put over civic and moral reforms. The Church Federation movement is a great milestone on the high road of religious fellowship and co-operation.

Anyone who has studied the growth of the Mental Science movement for the last fifty years, will appreciate what it means for the Christian

Church to dare to submerge the ambitions of one for the advantage of another church in small communities. The Mental Science movement, including New Thoughters, Psychologists, Divine Scientists, Theosophists, Metaphysicians, etc., have so few teachers throughout the world, that we can multiply ourselves by several hundred and yet not begin to overlap. Yet, in spite of this, everyone who is honest in this line of work knows that there is a feeling, if not an outward expression, of recognized strife; there is a feeling in the bosoms of most teachers along these new lines that every other teacher is encroaching upon his or her preempted territory, although quite the contrary is true. If all come together (I am, of course, again referring to New Thoughters, Psychologists, Mental Scientists, Theosophists and Metaphysicians of all stripes and colors); I say again, if we could get together and multiply our ranks by several hundred, we should still have virgin soil for many hundreds of other teachers to go out and sow the seed and reap the harvest.

Therefore, when we consider that the Christian Churches are really coming together in Federation, and that the Mental Science Movement is being torn by internal discord due to imaginary differences of teachers, and a groundless fear that somebody else is going to get that which belongs to them, we are in fact behind the Christian Church instead of leading it. It seems to me, that the church can teach us a lesson here. Why should we not, therefore, begin to come together in this day instead of waiting for the next generation to do it? Just as surely as we are in the work, the generations to follow us will come just as closely

together in teaching Mental Science as the Christian Church, which is now feeling this bond of necessity drawing it together by the cords of fellowship.

There seems to be a feeling among many teachers of Mental Science and Metaphysicians that the word "Psychology" is foreign to their teaching and ought not to be used. On the other hand there seems to be among some of the teachers of Psychology a broad scientific idea that the word "God" ought not to be used in psychological teachings. Both of these in my opinion represent extremes. What is the difference, when back of all nature, or back of all life, back of all health, abundance and happiness is a certain law, and what is the difference whether we call this a Divine Science law or a Christian Science law? What is the difference whether we call this a Catholic law or a Protestant law? What is the difference whether we call this an Oriental law or an Occidental law? What is the difference whether we call this a Christian or a non-Christian law? If it works, it is law, demonstrating one of the fundamental principles sent to us by the Great First Cause, by Nature, Evolution, or God, no matter what we call it; for back of all health is God, and Nature, back of all abundance is the same Power; and underlying all happiness we find the same principle. Why, therefore, should we have differences among our ranks over the terminology which gives us a grasp on these laws? A rose would smell just as sweet by any other name. If the Christian is used to calling this law God, why should the scientific man object to the term "God," or why should the Christian object to the

scientific man's explanation of "Nature"? Both are thinking and working toward the same goal—that is, toward more health, success and happiness. If the scientific man gets it, the Christian ought to rejoice in his light too, and, if the Christian man gets it, the scientific man ought to be equally as happy in the Christian's light. Why tolerate a difference between us because of mere terminology? Why not be big enough to let the other man express himself as he desires? Why not make God—Law—Nature—Evolution—First Cause synonymous?

If there are any of the older teachers of Mental Science who have had healings (and there are scores of them) who have not called these laws psychological, but have called them God's laws, why should the older teacher object when some new teacher enters into the field with another explanation? The fact that the old teachers have not reached all suffering humanity is evidence that sufferers remain who need to be reached. If the new teacher appears and uses the words "Psychology" and "Science" and "Logic" and reaches a person whom the older teachers have not reached, the older teachers, exercising that which they teach, "love toward one's neighbor," should rejoice that others have successfully implanted the message. They should rejoice that although they, the older teachers, have saved ninety and nine, that the new teacher has brought in the last sheep that needed the message of the gospel of health, success and happiness.

On the other hand the new teachers of Psychology ought to be broad and big enough, and liberal spirited enough, to let the older teacher

work along his happy way in any manner that seems to suit his particular education, training, experience and personality.

No two people have the same talent in the world, nor do they express the same talent in exactly the same way. There may be two public speakers, but they are as different as pole from pole in their methods of speech; there may be two mental healers, but they will be as different in their personalities or in expressing their methods of healing as are the two speakers. Yet we should not say that each teacher must heal in the same way any more than we would say that each speaker should take the same amount of breath at the same place when pronouncing the same number of words or use the same vocabulary or give voice to the same tones as the other speaker. One is as conservative as the other, one is as inconsistent as the other.

So long as the world needs healing, there will be differences in personality to bring about the healing, yet these personalities will nevertheless be operating in harmony with the same fundamental law. Why should we care how we name laws; whether they are Psychological, Scientific or Christian; whether they are non-Christian, Barbarian, Scythian, Greek, Jew or Gentile? While the world cries out for health, abundance and happiness we are going to need as many personalities and as many approaches to the suffering people as there are people to be reached. Therefore, let us rejoice that the Lord has given us enough personalities with their healing messages to reach these diverse multitudes.

New Thoughters, Mental Scientists, Metaphysicians, Psychologists—we are one—we are brothers —co-laborers in the same vineyard, for the same kingdom and the same harvest. Let there be no differences between us.

"Let there be light" and let each one bless the other who helps to bear the torch of light in a world dumbfounded by mental darkness!

We are one—we are together—we are in unison, one and the same spirit is within each, uniting all. Therefore, how can we hereafter think of division, separation and estrangement when we are one, whole and harmonious in spirit, effort and love!

THE ENEMY'S PRAYER

By David V. Bush

When o'er the plain the bugle's strain
  Proclaims the coming fray,
In pious key on bended knee
  The legions bow to pray.

Each host, afire with mad desire
  To slay its vaunting foe,
Implores the Lord with fervid word
  That alien blood may flow.

As still they wait in mounting hate,
  Their eyes are cast above;
And to succeed in bloody deed
  They pray the God of love!

"Lord, give us strength throughout the length
  Of crimson hours ahead;
Devoid of sin the day to win
  O'er fields of hostile dead.

"Give to each arm the power to harm;
  To nerves the power to maim;
Let every eye pick foes to die,
  With sure demoniac aim.

"With Thy vast aid let each brigade
  Advance with lethal might
Till in a flood of foemen's blood
  The wading crows delight.

"Let each man's wrath mow down a path
  Among the rival throng,
And let Thy law that moves in awe
  Deprive each act of wrong.

"Teach us to strike with sword and pike,
And hostile vitals spill;
Knee-deep in gore, we Thee implore
To bless us as we kill!"

'Tis thus each side, with God allied,
Would boast an aid divine;
And deem His throne for them alone,
With evil made benign.

But God above, with equal love
For all His children here,
Cannot be made to lend His aid
When deadly rifts appear.

The great All-Wise has juster eyes,
And with a father's frown
Helps not one child, who proud and wild
Would strike a brother down.

So all for naught those prayers are wrought
Which would the Lord constrain
To help a part who use their art
That others may be slain.

Pray if you must, poor waifs of dust,
To Him who rules above;
But every strain ascends in vain
That is not prayed in love!

Power to Create and Achieve

Books that Tell You How to Win Life's Battle—that Help You Reshape Your Destiny—that Build Courage—Teach Constructive Thinking—Mould Character—Help You Build Mental Activity—that Teach You How to Conquer Self and Others — Knowledge that Helps You Do More and Be More.

Psychology of Success

(Formerly Will Power and Success)

By DAVID V. BUSH

YOU want to know how to get the maximum amount of success—this book will unlock the hidden treasure.

You do not have to live in lack and limitation when there are natural laws to give you abundance, health and happiness.

This book makes plain the great laws for success, health, and abundance.

You cannot fail to understand or operate those fundamental laws for your success, as Dr. Bush outlines them here.

You will find it different from any other work ever written on Will Power. The culmination of over twenty years of research and study, it deals in simple language with the possibilities of every man—how you and everyone else may rise from the slough of mediocrity to the pinnacle of wealth and fame.

It teaches the great laws of success, health, and abundance.

It teaches the simple, easy, everyday, workaday rules which will bring to you abundance—success—happiness—love.

This book has been a guide-post which has steered many a traveler out of the ruts and mire of dismal struggle on the smooth, oiled turnpike of a successful, happy, useful life.

There is nothing mysterious, mystical or supernatural in the elements of success and happiness.

There is nothing in this book which the humblest among us cannot understand and yet it appeals to those who are versed in literature and science as well. In the simple everyday language of the people it tells in an interesting, fascinating way, the rules easily applicable to everyday life.

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In Uniform Red Cloth Binding.....$2.50

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THE PSYCHOLOGY OF SEX

How to Make Love and Marry

This work, a sequel to "Practical Psychology and Sex Life," is an exhaustive study of the rules which work for happy marriages and sex harmony.

It is a plain statement of scientific facts. It calls "a spade a spade." It teaches each one of us how we may choose the mate who is suited to us and how by following the scientific laws of sexology we may achieve the supreme happiness of Life.

It discusses the five planes on which a love-mate should be chosen. It tells how to discover whether another's temperament is suited to your own and how you may attain the maximum enjoyment from his or her companionship.

It instructs in methods which enable you to know those who are unfitted for marriage, either through disease or incompleteness. It teaches how to conduct a magnetic courtship and win the one in all the world who can make you happy.

It shows the rhythmic sex tides which are part of every woman's life. It shows how to discover these periods and the rules which should govern a husband's actions during them.

It instructs in the mutual adjustment of sex relations—what to do if a man is sterile or a woman is barren; and how sex weakness can be cured and manhood restored without the use of a drop of medicine or drugs.

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Character Analysis

How To Read People At Sight

By David V. Bush, D. D.—W. Waugh, Ph.D.

THOUSANDS of ambitious, well-meaning men and women are not reaching their goal of success in life for a lack of a definite knowledge of the differences in people.

If these people only knew the principles of Character Analysis—how it enables one to quickly read another—they would lose no time in acquiring so important an asset.

Business men lose customers; employees lose positions; husbands lose wives and wives husbands, friendships are broken—money is lost and mothers do not understand their own children all for the lack of a proper understanding of each other's temperaments.

To be able to correctly analyze another has a definite cash value—it has given men wealth, influence and leadership—placed women in positions of social distinction and fame.

To know how to read people at sight enables you to handle and manage others—gives you a power that will return you vast dividends in wealth, friends and success.

With the knowledge this book gives, you will be able to impress, convince and persuade others—you will be able to adjust yourself to the various personalities you meet without creating friction or antagonism.

An understanding of Character Analysis will permit parents to know the peculiarities and temperaments of their children and better enable them to govern and direct them. With such knowledge parents will be able to create an environment conducive to the child's benefit. The future work or profession of the children can be selected along lines for which they are best fitted to make a success.

Teachers armed with an understanding of Character Analysis can intelligently direct their pupils—can handle them without friction—can better understand the characteristics of the child and direct them along the right path.

Business men will be better able to select types that conform to the job at hand and will better understand how to manage employees to get the best results. They will know how to meet different types of men and convince them.

Salesmen will find a knowledge such as this the key to their success. To be able to know a prospective customer—to understand his idiosyncrasy and temperament before attempting to sell him—to be able to work along a definite, well-defined plan suited to the man will assure more orders, friends and earnings.

Never before has such a comprehensive and thorough treatise on this science been written. You will be quick to see the practicality, simplicity, and thoroughness with which the authors have gone into this subject. Character Analysis is a practical guide book to human nature.

This book goes fully into the differences of the five types. It explains the differences, peculiarities and characteristics of blondes and brunettes. It covers the front face, profile, hands, skin, nose, eyes, ears, mouth, chin, the walk, voice, handshake, personal habits, expression and hundreds of other points that have a direct bearing on Character.

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Nose, Eyes, Ears, Mouth and Chin—Significance and expression, which show you why you act as you do; why you are where you are and how to make the best of your talents; how to protect yourself from the wily, the "clever," the dishonest and the pretender.

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Rules for Visualizing

TO visualize and concentrate successfully, certain definite principles underlying the laws that control the functions of the mind must be understood and applied. My experience in thousands of cases shows that failure is often due to the wrong application of these laws—to a misunderstanding of the mental processes necessary to properly focus the thought waves upon some definite desire and the urge of the conscious mind for too hasty action.

The laws of visualization and concentration are well defined and when properly exercised are without limitation as to success, but to accomplish results one must understand and use these laws properly.

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Dr. Bush believes, from his own vast experience, that more people fail on concentration and visualization than on any other operation of the laws of mind now being studied or applied, because they only partly understand these laws. In this pamphlet he shows why the vast majority of people fail in visualizing. There are natural laws which are very often cross-circuited by well intentioned people trying to operate them for their good, all because they fail to understand the right way. You will understand visualization after you read "How to Visualize."

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